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SEMI-CENTENNIAL

OF THE

REFORMED CHURCH,

UTICA, N. Y., 1880.



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OLD CHURCH + BROAD STREET.

HISTORICAL DISCOURSE

DELIVERED ON THE OCCASION OF THE

SEMI-CENTENNIAL YEAR

OF THE

Reformed Church, Utica, N. Y.

BY THE PASTOR

ISAAC S. HARTLEY, D.D.

JANUARY, 1880.

Published by Request.



UTICA, N. Y.

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The Reformed Protestant Dutch Church
in America

Was Organized in 1628,

by the

Rev. Jonas Michaelius, D. D.

Present Officers of the Church.

Pastor,

ISAAC S. HARTLEY, D. D.

Members of the Consistory.

Elders.

WILLIAM J. BACON,

MOSES M. BAGG,

G. CLARENCE CHURCHILL,

DAVID TIMERMAN.

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MRS. CORDEN HACKETT, " "

MRS. CHARLES B. CROUSE, *Treasurer.*

MRS. ISAAC S. HARTLEY, *Secretary.*



Industrial School.




MRS. EMMA MANN, *Directress.*

Discourse.



Ye shall hallow the fiftieth year—
it shall be a jubilee unto you.

Levit, xxv. 10.



These words introduce us to one of the main features in the polity of the Hebrews. It was not enough that they should “remember the Sabbath day to keep it holy,” nor that “the land shall keep a Sabbath unto the Lord,” they were also “to hallow the fiftieth year.” When we recall the purpose of the Jubilee year—what it involved—what it secured,—no one will be led to question its humanity.

The year of jubilee was the synonym for joy and liberty in their purest and holiest sense. This year there was to be neither ploughing, nor sowing, nor reaping. Lands which had passed out of the hands of families by whom they were originally owned, this year reverted to their original possessors. All sales also of country homesteads were forever cancelled. Has a Levite, through stress of circumstances, been obliged to part with his house and lot ; this year he becomes again its owner. Has any poor Israelite been forced by poverty to sell his services to any of his own countrymen, or to a foreginer, or has he been sold for debt, or

theft, or for any other cause ; this year gave him also full release. Indeed, this year inordinate ambition to grasp or to accumulate vast possessions was rebuked, and all who had been compelled to submit to the boring of their ears as pledge of their servitude, were given their freedom ; leases became null and void ; and families that had long been separated were re-united, and were guaranteed, for one year at least, their unity. How fitting that such a year should be ushered in with the blowing of trumpets, and that all, who sought from it deliverance, should pass the previous night in scenes of merriment and cheer ; and crowned with garlands of many colors await its early dawn !

Nor does this desire to commemorate important events stand alone. As we turn over the pages of the Bible we meet with other illustrations. At rocky Bethel the victor, Jacob, set up a pillar ; and in Mt. Gilead a pile of rude stones commemorated his transactions with Laban. When Jehovah appeared to him at Padan-aram, he set up here also a pillar to perpetuate the blessing. Twelve pillars among the rocks at Sinai may still witness to the presence of Moses ; and Jordan's muddy bed may yet surrender the stones which marked the passage of Israel. Important events form the epochs of history, and great acts frequently receive some form of remembrance.

As we have reached the fiftieth year in the history of our individual church, how proper that we should observe such an event, and meet together as we have this hour to thank God for the love wherewith in all

these years He has remembered us; and while we review our history, extend to each other such salutations and cheer as the occasion so naturally suggests?

Fifty years! what a period in the life of an individual, and even in the history of a nation? Were we to make the inquiry of the prophet our own, "who is left among you that saw this house in her first glory," there would not be from this audience a single response! Fifty years ago, the speaker and the larger number now addressed were unborn. Fifty years ago, our honored sires and matrons—the many who wear the crown of age—were children, and were romping with nimble feet about the old homestead, making its halls ring with merry laugh and glee. Fifty years ago, our beautiful city was merely a village containing not more than ten thousand inhabitants. Fifty years ago, the spot where we are now worshipping, was known as the "Cooper farm;" the street to the south was unopened, about us the cattle grazed, lambs frisked, colts frolicked, and neighboring fields were yellow with the waving grain. Fifty years ago, families living upon this very square passed the night at Bagg's Hotel to be ready for the morning stage. Fifty years ago, there were no railroads for carrying passengers, no ocean steamships, no telegraphs, no cables, no telephones, no audiphones, no steel pens in common use, no envelopes, no writing machines, no postal cards nor perforated stamps. There were no photography, no chloroform, no glycerine, no collodion, no gun-cotton, no revolvers, no refrigerators, no sewing machines, no lucifer matches, no

velocipedes, no electro-plating, no gutta serena: the table fork had but two prongs, while balanced table knives were unknown. Fifty years ago, petroleum still lay undisturbed beneath our fields, and with it slept the mauve, magenta and other valued dyes. Indeed, since this church was founded, the events, that have occurred among us as a nation, have wrought wondrous changes throughout the world. We have acquired no little portion of eastern Mexico, while California to the far west has come to us with its mines of the precious metals. Fifty years ago, there was not one Protestant Episcopal clergyman in the state of Tennessee. Fifty years ago, all our southern states were stained with slavery; now, less a few Chinese on our western shore and the Indians whom the government has ever wronged, by denying to them rights which a Zulu could claim among us, all are free. Half a century ago, only twenty-four jewels glistened in our national crown; and the population of the United States was less than twelve millions, now it is quite forty-five millions. Fifty years ago, the great benevolent organizations as Foreign and Domestic Missions, the Bible Society, Boards of Education and the like, were in their youth, and, with some questionable enterprises; to-day, they are the great moral forces of the world. Within fifty years, entire heathen nations have become converted; some, as Japan and the Sandwich Islands, declaring for christianity. Fifty years ago, a complete copy of the Old Testament could not be found in the city of Jerusalem.

! Nor have changes been less great among other peoples. Fifty years ago, France was Bourbon, Germany and Italy largely Austrian, and Europe was under the despotic dominion of the mis-called "Holy Alliance." Nor have Asia, Africa, Australia and the isles of the sea been behind the other nationalities of the globe. Since the heat of summer, Mtesa, the King of central Africa, has abolished slavery in his dominions. Indeed, if there has been a period in the history of the race, that may be called a brain period, it is the last fifty years. In every science, among all the arts, in every department of investigation, history, poetry, literature, art, government, commerce, and in every form of mechanical industry, and in religion, there have been most wondrous advances ; so much so that our age may be called the rapid age ; an age when but a few weeks are required, to bring about changes affecting the destiny and happiness of the race. Such has been the period through which we have just passed.

So far as I have been able to learn, our church had its immediate origin, under the auspices of the Board of Domestic Missions in connection with our Reformed Church. Without referring to the numerous efforts which, during the last two centuries, our denomination put forth for the planting of churches among the settlers and the spiritually destitute in this country, so early, however, as 1806, the Particular Synod of New York requested General Synod, to resume the immediate management of all the missionary operations of the church, hitherto entrusted to the Classis of Albany.

Under this new arrangement a fresh impetus was given to the work of domestic missions; and a few years elapsed before the mission reported the founding of Reformed Churches in Canada, as well as in central and southern New York.

At this period one of the most energetic laborers in connection with our denomination, in this particular section of the state, was the Rev. John P. Spinner. Father Spinner, as he was familiarly called, was invited to the pastorate of the Reformed Dutch Church at Fort Herkimer, as early as 1801; and ministered to the same so recent as 1848. Though the pastor of this church only, so often however as opportunity presented, he preached and discharged the many duties of the pastorate in the towns of Columbia, Warren, Manlius, Indian Castle, Esquawk, Manheim, Schuyler, Deerfield, and other places. In Deerfield, finding quite a number of families in sympathy with the church which he represented, and knowing likewise that they would feel more settled to be in active fellowship with the church, they were persuaded to unite with the congregation at Fort Herkimer, and thus become members of his special church. Many of them so did. As a result, Mr. Spinner visited more frequently Deerfield than any of his other missionary parishes, and dispensed the ordinances of the church to such as, by the infirmities of age, were prevented from attending the parish church. Later, he felt that a preaching service might be regularly maintained. Accordingly, at first, the private rooms of some of his parishioners were

used for this purpose, and on their proving inadequate, on the completion of the Baptist Church its audience room was engaged and used, so often as it was not required by the members of this society. House services were held as early as 1823. The Rev. Mr. Spinner, therefore, was the first, in this immediate neighborhood, to labor in the interests of our denomination, and to urge upon the Dutch families the remembrance of their baptismal vows; and so soon as circumstances permitted, the organization of themselves into a separate congregation, in fellowship with their ancestral faith. Several years however of faithful labor were required before such a conclusion was reached; years which Mr. Spinner improved in organizing catechetical classes, visiting from house to house, in baptizing the children of believers, and in ordaining two elders to keep such an oversight over the new flock, as he from his distant residence could not possibly exercise. The persons appointed for this purpose were Messrs. George M. Weaver and Adam Bowman; it was understood that their duties were to be confined to their own district, or to the district of Deerfield.

The Baptist congregation now required the use of their building, at the hours occupied by the formative congregation. Accordingly accommodations were immediately sought and secured in Utica, in the old Methodist Church, on Main street. The movement seemed to consolidate the congregation; so much so that up to the year 1825, Mr. Spinner came to Utica nearly every alternate Sunday. In this building how-

ever, no communion services were held; as Mr. Spinner deemed it far better that all the members of his church should be together on such an occasion; and since he was the pastor of the church at Fort Herkimer, and they were members of this church, he required that they should attend the parent church, and within its walls receive that ordinance which made them one in Christ, and one with each other.

While services were thus being held by the Rev. Mr. Spinner, the Rev. Mr. Labagh, one of the missionaries in connection with our Reformed Church, visited this city to learn the spiritual wants of the community, and so far as possible also to make some provision for them. This was as early as 1826. He had not, however, been long among us, before it was discovered that the peace and unity of the churches in our city, as well as in other parts of the State, had been greatly disturbed by the introduction of what were known as "new measures." What these "new measures" contemplated need not now concern us; but, as time advanced, many regarding them as fraught with serious consequences, and finding no relief in the communions to which they belonged, withdrew; and learning that the Rev. Mr. Labagh desired to establish a new church so soon as the necessity for the same existed, they pledged him, in furtherance of such purpose, all counsel and active co-operation.

On the appearance, of the Rev. Mr. Labagh, the Rev. Mr. Spinner convinced that the scattered families could be far better cared for by a resident mission-

ary, than by such irregular labor as he had been able to render, relinquished the care of this part of his parish to Mr. Labagh; but though he withdrew from its more active duties, he neither lost his interest in this promising field, nor did he ever decline to perform any service that his mission parishioners required at his hands. Mr. Labagh, therefore, having assumed the trust, at once commenced his work by canvassing anew this entire district; visiting however more especially the Holland and German families in Deerfield, to whom Mr. Spinner had been pastor and counsellor; and as these families had far less privileges than many residing in Utica proper, and desired also at the suitable time a church organization of their own, they were the first to propose the establishment, in this immediate locality, of a Reformed Church. In fact, so earnest were the people of Deerfield to have near them a church of their own faith and doctrine, that Mr. John Nicholas Weaver offered, as a site for the same, a plot of ground west of the turnpike. That the plan for the contemplated organization might assume some form, since a location had now been offered, it was thought best that the Baptist church be again secured, and services be held in it so often as the engagements of Mr. Labagh would permit; and until such a period as would justify further measures. This was in 1826. The following year Mr. Labagh, learning that some families in Utica were also desirous of forming a Reformed Church in this city, concluded to bring together all the parties favoring such an organization, to test the

strength of the promises which friends this side of the river had made to him, and, should the way be clear, to proceed immediately to the work of organization and of building. Services were therefore appointed to be held, for the future, in Washington Hall. Here the Deerfield and Utica parties first met in joint counsel and prayer, and it was here also where those plans were matured which culminated in our present organization.

The union proved most happy; indeed, it met with unlooked for success. Consequently, late this same year positive measures were set on foot to secure a fitting place of worship, and to form a strictly legal organization. Before however these plans had matured, the Rev. Mr. Labagh was called away to give his attention to fields more missionary in their character. On his withdrawal, he was succeeded by the Rev. John F. Schermerhorn who, though familiar with the enterprise, had not at this period any official connection with it. Mr. Schermerhorn immediately entered upon his duties; and quickly discovering the necessity for a new church, not only adopted the views of his predecessor, but at once set about their execution. Accordingly, after a brief residence in the city, he called together the friends of the contemplated organization, to ascertain what could be done towards erecting, and immediately, a proper building for worship. After a free interchange of views, in which all the affairs of the proposed new enterprise were fully discussed, it was resolved that, a committee on church

A building be appointed to find a proper site; and to solicit also such contributions as might be required, to ensure success to the proposed organization. The following were appointed: Rev. John F. Schermerhorn, Abraham Varick, Charles C. Brodhead, William Clarke and Elizur Goodrich. The site selected was a lot one hundred feet square situated on the corner of Broad and John streets, then owned by Mr. Samuel Stocking, for which was paid the sum of five thousand dollars. The subscription paper stipulated that one-fourth of the amount subscribed should be paid on the first of May 1828; and the remainder in regular quarterly instalments, till the full amount should be received. Mr. Abraham Varick headed the paper with a subscription of five hundred dollars; Mr. Elizur Goodrich followed with the same amount; Mrs. Maria Miller gave one-fourth of the purchase price of the lot; Messrs. William Clarke and John G. Weaver each two hundred and fifty dollars, and others lesser sums, aggregating nearly thirty-five hundred dollars. Mr. John Dyckman pledged himself for "an hundred dollars in brick, if he had good luck in burning."

Such were the earliest subscriptions towards the founding of the Broad Street Church. Late in 1829, another thousand dollars were subscribed by friends in this city. The following amounts were secured elsewhere: from friends in the city of Albany, one thousand nine hundred and eighty-four dollars; from the same in New York, two thousand one hundred and seventy-three dollars; from the General Synod of the

Reformed Dutch Church, two hundred and forty-two dollars; the Classis of New Brunswick one hundred and twenty-eight dollars; the Classis of Poughkeepsie forty-five dollars, and the Classis of Bergen eighty dollars—making more than nine thousand dollars; of which sum eight thousand seven hundred and ninety-eight dollars were paid to the treasurer before the close of the year. Plans were now drawn, and the work of building begun. On the 26th of June, a contract was made between Mr. Abraham Varick and four others of the first part, and Mr. James McGregor of the second part, to lay the stone and brick for a building seventy-five by fifty-four feet, to be called the Dutch Reformed Church, at five shillings per perch; and for laying the brick eighteen shillings per thousand. Another contract was made with Mr. John G. Weaver to deliver all the requisite brick, lime and sand; and another with Mr. Edward Crane for such timber and materials as were necessary to enclose the church. But without specifying the several contracts then entered into, in the interests of the church, the following is a summary of the debts contracted:

Samuel Stocking's account,	\$5,234 59
J. McCreary, “	58 81
Rutger B. Miller, “	112 50
J. G. Weaver, “	2,530 00
Edward Crane, “	5,819 21
J. McGregor, “	3,121 67
J. Mason & Co. “	435 52
Hyde, Allen & Joslyn “	516 91
Munson & Co. “	282 00
Sundry materials, .	529 03
Miscellaneous, .	666 58

making the sum of \$19,306.82, which, ere the building was completed, was increased to \$19,989.42; and this is exclusive of the organ and upholstering. The monies on hand to meet this indebtedness were from subscriptions \$8,798.00; a loan through General Synod amounting to \$6,000.00; which, with a few late subscriptions, increased the resources of the society to \$14,902.89. Such was the condition of the church when, in June 1830, it was declared ready for occupancy. The same month witnessed its dedication to the worship of the one living and true God. There was present a large assemblage; composed not merely of the residents of this city and its neighborhood, but of many also from the cities of Albany and New York who had contributed so freely to its resources, and who desired to witness this solemn service, and leave with the devoted few their richest blessing.

The discourse on this occasion was preached by the Rev. Dr. Ludlow of Albany; the Rev. Dr. Yates of Chittenango with the Reverends Messrs. Schermerhorn, Brower and Bethune assisting in the services. The following Sunday regular ministrations began under the care of Rev. Mr. Schermerhorn, with an attendance of thirty adults.

As the church, at this period of its history, was a missionary organization, and under the care of the Mission Board of the Reformed Church, an effort was now put forth to make it independent of such aid; but to remain in connection with the denomination, the labors of whose missionaries had been crowned with

such gratifying success. In less than five months this result was obtained. On the 26th of October, 1830, agreeably to a previous notice, a number of its supporters assembled in the church, and gave direction and validity to their purpose. The Rev. Mr. Schermerhorn was called to the chair; the exercises were opened with the reading of the 132 Psalm, by the Rev. George W. Bethune, followed with prayer by the presiding officer; after which the congregation united in singing:

Before Jehovah's awful throne,
Ye nations, bow with sacred joy :
Know that the Lord is God alone ;
He can create, and He destroy.

It was found that thirty-nine individuals were present, having letters of dismission, who were desirous to be duly organized into a church, according to the faith and practice of the Reformed Protestant Dutch Church in North America. After the Rev. Mr. Schermerhorn had explained the nature of the compact into which they were about to enter, and the grave responsibilities before them, and the Rev. Mr. Bethune had spoken of the blessings that awaited them, the church, by a rising vote, was declared to be duly organized, and its members to be known in the future, as members of the Reformed Protestant Dutch Church in the city of Utica. Prayer was offered that God would care for the little flock now about to enter a new field ; when, after singing

Arise, O King of grace, arise,
And enter to Thy rest ;
Lo, Thy church waits, with longing eyes,
Thus to be own'd and blessed!

the apostolic benediction was pronounced by the Rev. Mr. Schermerhorn.

The church being thus organized according to the constitution of the Reformed Protestant Dutch Church, a meeting of the male members was immediately called for the purpose of electing elders and deacons. The election resulted in the selection of Messrs. Abraham Varick and George M. Weaver, Jr., as elders; and Messrs. Nicholas G. Weaver and Richard Vaughan as deacons. These brethren, the following Saturday evening at the close of the preparatory service, were duly installed. The next day at the communion service, the little flock was increased by the addition of seven through certificate, and by six on confession of their faith in Christ. Such were the beginnings of this church—such its origin.

The new organization now under way, the Rev. Mr. Schermerhorn finding that the demands upon him were such as to prevent him from giving it the care and watchfulness it required, suggested to the congregation the necessity of obtaining as soon as possible a pastor, whose ministrations would be far more regular than he could possibly promise. The advice was adopted; and at a meeting held the first of November following, a call was unanimously made and extended to the Rev. George W. Bethune, then at Rhinebeck, to accept the position of pastor, at a salary of one thousand dollars. The Rev. Mr. Bethune accepted the call; and on the evening of the seventh of the same month, was duly installed into his new trust. At this solemn service,

the Rev. John F. Schermerhorn presided and read the form ; the Rev. Dr. John Gosman of Kingston, preached the sermon ; the Rev. Dr. Yates of Chittenango, delivered the charge to the pastor ; the Rev. Mr. Schermerhorn addressed the people ; the services closing with prayer by the Rev. James Stevenson.

Speaking as I now am of 'first things' in connection with our history, let me here say, Justus H. Rathbone was the first treasurer of this church—elected Nov. 9th, 1830 ; Philip H. Boice its first sexton, elected at the same time ; James Blake its first chorister ; George Dutton its first organist ; the first child baptized was Susan Yates, the infant daughter of Rev. John F. Schermerhorn and Catharine, his wife ; the first marriage, Archibald Smith to Miss Janet Williamson, both of Scotland ; Elizur Goodrich was the first superintendent of the Sunday school ; David Wager its first librarian and John G. Floyd its first secretary.

At this early period in our history, I find in the proceedings of the consistory the following tabular statement given at the meeting of the Classis of Cayuga, at its spring session, in 1831 ; and since it is the first official report presented to Classis of the condition of the church, it merits preservation. " At the first communion season, immediately after our formation by your order on the 26th of October last, forty-six were united in fellowship by certificate from other churches, and six by confession of their faith. At the second season of communion, fourteen were added by certificate, and six by confession ; and at the last communion, fifteen

joined by certificate and eighteen by confession. Our Sabbath school numbers nearly two hundred children with twenty-five teachers. Our Bible class comprises, with few exceptions, all the youth of the congregation. Our record, therefore, for the year is seventy families; received seventy-five members by certificate, thirty on confession; baptized three adults and five children; no deaths; no dismissals. Our religious and benevolent contributions were over \$1000; our pew rentals, \$1,230.

I feel that it does not comport with the requirements of this occasion, nor is it at all in harmony with my purpose, in this rapid review of our history, to recall the many incidents which from time to time have occurred in our church life—to repeat to you the pith of our consistorial records—to parade our victories, or to allude to our defeats. Nor am I aware that this happy season demands that I should examine the varied measures, which have been brought forward bearing on the welfare of this church, showing wherein our fathers manifestly erred, and wherein they displayed great foresight and wisdom. Still less is it needful that I should stop to eulogize the pastors, and elders, and deacons, Sunday school superintendents, and teachers, and treasurers, the many noble and self-sacrificing women and friends, and those also who, though never members of our church, took no insignificant part in its affairs. whose counsels and means contributed largely to its success; rather with a few exceptions, let me allude more particularly to events, and only to those which merit special mention.

/ As introductory to this, a few references to some of the earliest friends of the church, whose prayers and counsels, and moneys and personal labors contributed greatly to its founding.

In the order of time, no individual labored more earnestly for the planting of our church, in this city, than the Rev. John F. Schermerhorn. The Rev. Mr. Schermerhorn was an alumnus of Union College, graduating in 1809. In the year 1813, he received licensure from a Congregational Association; but for special reasons soon separated from this body and settled over the Reformed Church at Middleburgh, N. Y., where he remained till 1827; at which time he was called to become the secretary of the Board of Missions in connection with our own denomination. He was a man of liberal culture, unceasing in his activity, and of marked ability. Many churches in our historic valley, as well as in the western and southern portions of our state and in Canada, humanly speaking, owe their origin to his zeal, energy and patience in well doing. The reports rendered to General Synod, at the period of his connection with the missionary board, bear witness to his faithfulness and earnestness in building up waste places, and his success also in all that relates to genuine missionary labor. Such in our own community as remember him, recall his name and memory with the greatest satisfaction and tenderness. In fact, after the completion of the church building, the consistory was so impressed with the value of the services which he had rendered to the church, that a

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/ vote of thanks was unanimously extended to him "for his indefatigable exertions in the erection of the Reformed Dutch Church in this village." As a further expression of their appreciation of his labors, he was requested to select and accept a pew, for the free use of himself and family, so long as he had his residence among us. Mr. Schermerhorn modestly accepted the kind offer, replying to the consistory in terms of thankfulness, and imploring anew upon the church and all its interests heaven's continued favor and blessing.

Abraham Varick was another early friend of our Zion. Mr. Varick was a nephew of Col. Richard Varick of revolutionary memory. Though a lawyer by profession, he was engaged also in many important commercial enterprises, which required no little thought and watchfulness. In all the affairs of the church, he manifested a growing interest; and in every possible way contributed to its establishment. At the first meeting of the congregation, after an organization had been made, he was elected an elder, and remained in this honorable position until his withdrawal from the city. In fact, what the Rev. Mr. Schermerhorn accomplished for this church as a minister, Mr. Varick did as a layman. Not only was he a regular attendant upon the meetings of the consistory, but he was ever devising some plan, by which the infant enterprise might increase in usefulness and become strong. Nor was it merely advice that he proffered; his moneys also found their way into the treasury of the church; and many a dark cloud disappeared through his benefac-

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tions. As it was necessary to obtain a loan, in addition to the numerous subscriptions, to finish the church edifice for proper occupancy, not only did Mr. Varick negotiate that loan, but later, through his personal influence with the consistory of the Collegiate Church, N. Y., he obtained its release; that corporation paying it in full to the treasurer of General Synod, from whom it had been borrowed. It amounted to several thousand dollars. Still later, when a debt of six thousand dollars hung over the church, giving it serious embarrassment, he subscribed the munificent sum of three thousand dollars towards its liquidation. Indeed, his wise counsel largely shaped the polity of the new church, and no small part of its financial success was indebted to his skill and perseverance. He surrendered his pew to be resold to meet a debt against the treasury. How many friends he interested in our welfare, whose moneys he secured for its advancement, benefactions sorely needed, only eternity will make known. His step-son, George W. Clinton, on the opening of our edifice for worship, presented it with a full service for the communion, a mahogany table, and a pulpit Bible, which we are still using, as well as with a rich and beautiful set of furniture for the pulpit.

Charles C. Brodhead deserves mention in this connection. Few men possessed more varied qualities. He was the son of Capt. Brodhead of the British army, who was with Gen'l Braddock at the time of his defeat. But though tory in his descent, he was all American in his tastes and purposes. By educa-

tion he was a surveyor; but he filled also the offices of Indian commissioner, sheriff, state commissioner, and still later became a merchant. In all these duties he was very faithful, and was frequently complimented by the state government, for his devotion to the trusts which had been committed to him. He experienced religion under the influence of a revival that followed the preaching of the Rev. Mr. Finney, and formed one of the colony that left the Second Presbyterian Church of this city, at the time of our organization. In his new relation, he endeavored to be an humble and consistent follower of the Saviour—most zealous of his honor, and earnest in the interests of his kingdom. He was a liberal subscriber towards the building of the church, and imitating the example of Mr. Varick, when the church became embarrassed, he also surrendered the deed for his pew, insisting that it be re-sold to add to its finances. Never was he appealed to in vain. At times, he personally assumed many of the debts of the church, asking to be re-imbursed only when an easy provision had been made for their payment. He served in the eldership for several years; and when he left this position, he was behind them in every thing that aimed at the prosperity of the church. If one would know his high sense of honor and inflexible integrity, let him read it in these few lines quoted from a monograph prepared by Dr. Bagg, at present an elder of this church.

“When, on one occasion, there was pending in one of our legislatures a bill, wholly reasonable and just,

the enactment of which would be especially beneficial to Mr. Brodhead, he was strongly urged to aid its passage by the gift of a small *douceur* to those who might be likely to oppose it. To all entreaty he was resolute in refusal, and while admitting that he had much at stake in the bill, declared that he would not give one cent for a bribe. At another time, such was his conscientiousness that he parted with his interest in the canal packet boats, because the company would run their boats on Sunday, and sold his stock that was bringing three hundred per cent., and took part in a new week day line." The same nobleness of character marked his connection with the church. Were the many in our communions, to exhibit the same jealousy for right and purity, and all that pertains to the true growth and enlargement of the church, how much more rapidly would it move, and how much greater and grander would be her conquests !

Nor must I forget to include among the early worthies Justus H. Rathbone, another noble spirit who came to us from the Second Presbyterian Church in this city. He was your first treasurer after the organization of the church, and for many years held this responsible position. In his accounts he was exact to minuteness. An error in his cash of a penny or two, would rob him not only of his sleep, but give him days of disquiet till found. Many could easily learn from him method. Our consistorial records abound in his wise recommendations to lighten the financial struggles of the church, and give it its true position

and character. And what he suggested, he was the first to engage in, and to carry forward to an immediate result. If one plan failed to secure certain ends, another was immediately devised, and its execution entered upon. He was the founder of the Board of Finance, so long connected with this church, whose labors were so salutary. He was for many years also the counsellor for the church, and such was the confidence which the consistory reposed in him, that they authorized him to execute in his own name, and on their behalf all the temporary leases of the church. In 1835, he was elected elder, and continued to discharge the duties of this office, as well as treasurer, till his removal from the city, in 1851. Early in his relations as treasurer, a vote of thanks was given him by the consistory, "for the able, clear and satisfactory manner in which he discharged the duties of his office;" an honor most worthily bestowed, and which every subsequent year, in his relations to the church, received constant confirmation.

Easily might I increase this list of the fast and first friends of our beloved Zion, who so willingly and liberally gave their prayers, and time, and means, and energies to its establishment. There is George M. Weaver, Jr., known for so many years among us as "Father Weaver;" elected an elder of this church at the first meeting of its members, and who served it most faithfully in this capacity till prevented by the weight of years; and who, had he been spared three more summers might have been with us to-day, to

deepen and prolong our congratulations. There are also Richard Vaughan, Elizur Goodrich, William Clarke, Peter G. Steele, Rufus Northway, all of whom found pleasure in laboring for the church welfare, and in solving and lightening its struggles; and whose devotion to its best interests must always be considered, when we would enquire for its early friends. Did time permit, I would gladly speak of them, for they merit the profound thanks of all the members of this church and congregation; nor should their names ever be forgotten, or their deeds cease to be recalled. But I cannot.

One other name however, I must not fail to mention. I have now in mind Mrs. Maria Miller, the esteemed wife of the late Hon. Morris S. Miller, of this city. If Eve passed the tempting fruit to the willing Adam, let it be remembered that a woman "cast her all into the treasury;" that it was a woman who broke "the box of most precious ointment;" that it was a woman who "was the first at the sepulchre;" and that it was a woman who proclaimed to the sleeping world the joyful tidings "The Lord is risen, the Lord is risen." Nor does a vine cling closer to the oak than the heart of a woman to the church, when it has once become centered upon it.

Mrs. Miller was received by letter, April 13, 1831, from the Reformed Protestant Dutch Church, in Albany. She had however identified herself with its purposes from its very beginning. Our consistorial minutes often allude to her benefactions; and a reso-

lution of thanks records the estimation which the church put upon her services. To her the church was largely indebted for the site upon which it formerly stood; she giving towards the same the royal sum of twelve hundred and fifty dollars. When the congregation voted her, as expressive of its appreciation of her liberality, pew stock to the amount of her gift, not only did she refuse to accept the same, but desired that it be re-sold for the general benefit of the society; a request which the consistory reluctantly acceded to. The communion cloths and napkins, so long used by the church, were the products of her thoughtfulness and bounty. She was largely instrumental in founding the Dorcas Society, and in the establishment of cottage prayer meetings. She was a frequent visitor among the poor, and the sick; and many a naked body has been clothed, and an hungered one fed, and the homeless cared for, through her immediate agency. Indeed, so continued were her kindnesses and devotion to the welfare of the church, that the consistory presented her with two pews, "to be used by her and her heirs, till she shall give notice to the treasurer that the same are no longer needed." "She remained to the last a lady of the old school, simple in her manners, grave and dignified in her deportment. To a quiet resolution, and energy of mind that fitted her for trying and difficult occasions, she added," says her pastor, Rev. Dr. Wiley, "a grace and gentleness of female propriety, that were never for a single instant forgotten, and that enabled her to command the respect of

those around her, without at the same time repelling their affections." With these brief and imperfect references to some of the founders of our church, let me turn to its pastors; and as I speak of them, let me give expression also to such incidents in their relations to us, as deserve place among our annals.

As we have already stated, the Rev. George W. Bethune, D. D., was the first pastor of this church. What the Reverends Messrs. Labagh and Schermerhorn sowed, Dr. Bethune reaped. When Dr. Bethune commenced his labors the membership of the church numbered fifty-one; forty-five of whom had united with it by letters of dismission and recommendation. The following communion in January, fifteen joined by letter, and six by confession; at the next season fourteen were added by letter, and eighteen by confession.

It is very delightful to turn to the accounts of this last, and a few later communions, not merely to read of the rich fruit that was now being gathered, but to learn also the deep thankfulness and joy with which these tokens of the divine presence were received. Gratitude was heard from every lip, and cheer filled every heart. Our fathers knew that the Lord was the answerer as well as the hearer of prayer, and that at no time had He been indifferent to their appeals. "The Lord was with His people, and a day long to be remembered with thanksgiving by the little flock of His chosen people,"—thus read the minutes of Dr. Bethune's first ministrations as pastor. Later, when

the congregation had been scattered by the appearance in this city of the cholera, on reassembling to observe the ordinance of the Lord's Supper, we meet with such expressions as these: "The Lord reigneth, therefore we have reason to rejoice, that though our little flock has been scattered for some weeks by pestilence, still, the banner of mercy was over us; and in the midst of the deserved judgment, the Lord remembered us and heard our cry. We sat down together to-day under a feeling of the Divine Presence, the shadow of the cross was our delight, and the fruit of Christ's death was suited to our tastes." Again: "the holy ordinance of the Supper was attended to-day with the utmost solemnity. The Divine Presence was felt in the rich consolations of His grace, and by many, tears of gratitude were mixed with the cup of thanksgiving." We may here ask, "what is the cause that the former days were better than these?" Such were the feelings and fervor of the founders of this church, and one of the many examples which they have left for our instruction.

If the admission of some twenty-nine individuals simultaneously to a church, on confession of their faith in Christ, constitutes a "revival," the only time in our history, when we can be said to have been so blessed, was in the spring and summer of 1831; as never since that period has the church added in a year such a number to its membership. Does some one ask for the human agencies that were employed to secure the outpouring of the Spirit of God? Find them

in the prayerfulness, the continued prayerfulness and abounding faith, that God would redeem His promises ; and in an earnest, conscientious devotion to everything that related to the interests of the church. As we review our history at this period, we meet with the establishment and maintenance of daily prayer meetings in private homes, as well as in the church ; with christians giving up the attractions of the world for Christ, and most zealous and watchful, lest in some way they might bring dishonor upon His name ; and all co-laboring with the pastor, in his efforts to extend “pure and undefiled religion” in the world. For a member of a church to attend a place of public amusement, or to have an entertainment at his home, when services had been appointed in the church, would have subjected him to discipline. Observe also some of the sentences, that appear in the discourse which Dr. Bethune preached as his inaugural ; from the text taken from St. Paul’s first Epistle to the Corinthians, the second chapter, and second verse : “ For I determined not to know anything among you, save Jesus Christ, and Him crucified ;” from which he derived as his subject, “ the Cross of Christ, the only theme of the preacher of Christ.” “ Indeed my beloved friends, the cross of Christ shall be my welcome and continued theme ; and whether the vigorous demands of the violated law be thundered, or the sweet accents of forgiving love be whispered in your ears, the object will be to bring you weeping yet thankful, humble yet confident to the feet of the crucified Hope

of Israel. As the herald of His cross, the preacher of His gospel, the messenger of His love, never will your pastor descend from the sacred elevation, until he hath pointed it out as the rest of the weary, the refuge of the condemned, and the shelter of the lost." The number uniting with the church, during the ministry of Dr. Bethune, was by letter seventy, and by confession seven.

In October, 1832, the consistory of the church was enlarged by the addition of an elder and a deacon. Two years later, in January 1834, the internal management of the church experienced a change, by entrusting for the future all its financial interests, to the care of a finance committee. As this created a new board in the church, and was fraught with important results, and a responsibility which some were loath to assume, let me give the names of those who were willing to be connected with such a board, and who, as long as they were associated with it, gave it great attention: Samuel D. Dakin, Henry White, Silas D. Childs, and John G. Floyd.

Unhappily, the ministry of Dr. Bethune was brief among us. On the 14th of June, 1834, he received a call to the First Reformed Dutch Church of Philadelphia, which he concluded to accept, so soon as the Classis would give him the necessary dismissal. This was soon granted; for on the 29th of June, he delivered his farewell sermon to his sad and perplexed people, after which he made full arrangements to enter upon his new field. Tracing the history of the first pastor

of this church a little further, let me say : Dr. Bethune was born in the city of New York, March 18, 1805, graduated from Dickinson College, Penn., in 1823 ; from Princeton Seminary in 1826 ; for one year was a missionary among the colored people and sailors, at Savannah, Ga. ; was settled at Rhinebeck 1827-30 ; pastor in this city 1831-34 ; over the First Reformed Church, Philadelphia, 1834-36 ; the Third Reformed Church in the same city, 1837-49 ; in Brooklyn, N. Y., 1850-59 ; New York City, as pastor of the Twenty-First St. Reformed Church, 1859-62, his last official relation. Shortly after resigning this charge he went to Europe, where he died of apoplexy, Sunday evening, April 27th, 1862, in the city of Florence, Italy. On the morning of this same day, he preached in the American Chapel, in this same city, a discourse from the 9th chapter of the gospel according to St. Matthew, and the second verse : "And behold they brought unto Him a man sick of the palsy, lying on a bed ; and Jesus seeing their faith said unto the sick of the palsy, son, be of good cheer ; thy sins be forgiven thee." Recalling the time and the circumstances of his death, how appropriate the words which appear on the tablet which adorns the walls of the Third Reformed Church, Philadelphia, where, for so many years, he successfully labored :

HE REJOICED TO PREACH THE GOSPEL.

AFTER HIS SERMON

ON THE LORD'S DAY, APRIL 29TH, 1862,

GOD TOOK HIM.

It does not come within my purpose to pronounce a eulogy upon this servant of Christ, so richly and bountifully gifted by God, as his memory is yet fragrant among some of you, and his words your holiest and best treasures. I knew him as a friend, and as a member of our ministerial club in the city of New York. You knew him as a teacher, comforter, companion and pastor. This marble tablet on my left, secured through the self-denying labors of the sainted Mrs. Mary Dean, and whose inscription is from the graceful pen of her son, the Rev. Anson J. Upson, D.D., and which every Sabbath greets you, evidences that you knew him well; and knew him to love and honor him. As I have never read to you its inscription, let it be our united testimony this day to his worth, his talents, his piety, his memory:

IN MEMORY

of the

REV. GEORGE W. BETHUNE, D. D.,

THE FIRST MINISTER OF THIS CHURCH,

From November, 1830, to June, 1834.

Born in New York, March 1805,

Died in Florence, Italy, April 1862:

AN ELOQUENT ORATOR, A CLASSICAL SCHOLAR,
A GRACEFUL POET, AN ACCOMPLISHED GENTLEMAN,
IN THE CHURCH AND IN THE WORLD,
HE SPOKE BOLDLY IN THE NAME OF
THE LORD JESUS.

On the withdrawal of the Rev. Dr. Bethune, a call was made upon the Rev. Henry Mandeville, D.D.,

then settled in the village of Geneva, this state, to accept the pastorate. Dr. Mandeville, after some hesitancy, concluded to entertain the invitation, and on the 17th of August, 1834, entered upon his duties; his installation taking place on the 12th of October. His first discourse, from the Epistle to the Ephesians, 6th chapter and part of the 20th verse: "For which I am an ambassador in bonds," was at once the announcement of his purpose, and the key to his subsequent ministrations. Dr. Bethune could have had no more worthy successor; nor could the congregation have made a wiser choice to forward and develop its interests. He knew some of the hidden forces that had entered into the necessity for a church of our order in this community, and he knew likewise how to direct and ripen them. He found efficient co-workers in every member of his consistory. When he came among us the officers of the church were: elders, George M. Weaver, William Pepper and William Clarke; deacons, Peter G. Steele, John Whiffen and Rufus Northway. In October, 1835, this number was increased by the election of Justus H. Rathbone to the eldership, and Job Parker to the office of deacon.

At this period in our history, an effort was made to have the missionary society of our denomination contribute annually, for our support, the sum of three hundred dollars till such time, as the church felt it could do without it. For five years we received such appropriation, a fact we should never forget; especially when new enterprises, having the extension of

Christ's kingdom in view, are brought to our attention, desiring merely temporary aid. In those days the labors of Mr. Varick were very acceptable; as to meet the difficulties of the hour, he succeeded in obtaining a gift of four thousand dollars from the Collegiate Consistory, N. Y., to cancel a loan, which General Synod held against our church for the same amount. George W. Clinton, through whom an organ had been secured to the church, with his wonted liberality, gave the church the uncollected sum due him, amounting to several hundred dollars.

After, however, a little more than six years of labor in this field, the Rev. Dr. Mandeville, deeming his salary inadequate to his support, resigned. He presented his resignation January 20th, 1841; and at a subsequent meeting of Classis, the pastoral relation was dissolved. He removed from this city, to accept the chair of Moral Philosophy and Rhetoric in Hamilton College, Clinton, N. Y. Subsequently he was settled over the Government Street Presbyterian Church, Mobile, Alabama, where he remained till the year 1858, when he died. Under his ministry one hundred and twelve were admitted to the church; fifty-four uniting by letter, and fifty-eight upon confession of faith: the largest number joining at the communion service, April 13, 1835, when fourteen were admitted by profession. The tablet to my right, presented by Mrs. Chauncey Palmer, written by my immediate predecessor, is a merited as it is an affectionate tribute to his memory:

IN MEMORY

of the

REV. HENRY MANDEVILLE, D. D.

THE SECOND MINISTER OF THIS CHURCH,

Born in Kinderhook, N. Y., March 4, 1804.

Died in Mobile, Alabama, Oct. 2, 1868,

A LEARNED DIVINE,

AN INSTRUCTIVE PREACHER, SKILLFUL OF SPEECH,

WITH STRONG NATURAL POWERS,

AND MUCH FRUIT OF VARIOUS READING,

HE ADORNED THE PROFESSORIAL OFFICE,

BUT BEST LOVED THE MINISTRY OF JESUS.

The Rev. John P. Knox, of Nassau, N. Y., was now invited to become your pastor. Mr. Knox accepted the call, and began his labors July 1st, 1841, his installation occurring October 6, 1841. Mr. Knox made great exertions to increase the efficiency of the church, and to develop its strength and power. He felt more especially the worldliness which had crept into it, and the seeming indifference with which some estimated the responsibilities devolving upon them. He knew its spirituality was not what it should be, nor had it reached a point easily within grasp. In the classical report of this year, I meet with these statements : "The spiritual drought under which we have too long suffered, and which has prevailed throughout our city, has continued. Sinners are not converted, the graces of christians are languishing, and few feel that interest in spiritual things, which their high importance demands. We greatly need the outpouring of the Spirit from on high." At his suggestion, a gen-

eral meeting of the church and congregation was called, for an interchange of views bearing upon its want of zeal in all spiritual affairs; but from causes which do not appear, there were not those advances which Mr. Knox had a right to expect, and which he hoped would at once be suggested. Accordingly, after a residence among us of two years and eight months, another field opening, Mr. Knox resigned his charge to take effect March 20th, 1844. Though his ministry was short, fifty united with the church by letter, mostly coming from the First Presbyterian Church in this city, and seven by confession. It was during the ministry of Mr. Knox that the first efforts were made towards securing a different location for the church; and the erection of one more in harmony with its needs. As the times however did not favor such a purpose, it was thought best that the subject be indefinitely postponed.

From a tabular statement, prepared by Mr. Knox at the close of his ministry among you, it appears that the active membership of the church numbered one hundred and ninety-seven.

The Rev. Charles Wiley, D.D., was called to the pastorate of this church, December, 23, 1844. Dr. Wiley was a graduate of Columbia and Princeton Colleges, and of Auburn Theological Seminary. He was ordained to the Congregational ministry, and was first settled over the Edwards' Church in Northampton, Mass., where he remained for about eight years. From this charge he came to this city; he was installed

over this church June 27th, 1845. Later, he went to Wisconsin and became president of the Milwaukee University; he soon, however, returned to this state and accepted the charge of the Reformed Church, at Geneva; from this city he went to reside in East Orange, New Jersey, where he remained till his death, which took place so recently as December, 1878.

During the ministry of Dr. Wiley the fire occurred, which destroyed the First Presbyterian Church in this city; it happened on the night of the 12th of January, 1851. Prompted by that sympathy, which I am glad to say our church has ever been willing to extend, the consistory immediately assembled, and among other resolutions unanimously passed the following: "That we cheerfully offer to the congregation of the First Presbyterian Church such facilities as it may be in our power, to alleviate their present inconvenience; cordially tendering to them the use of our own church edifice, either in common with us in the morning and afternoon of the Sabbath, or for their separate accommodation on the evening of the same."

Late this same year, the effort was repeated to see what could be done to place the church on a basis, which, while tending to widen its influence, would at the same time intensify its spirituality. In harmony therefore with this purpose, numerous committees were appointed and plans proposed, and some of them put into immediate execution. Among other things, the congregation was systematically visited, extra meetings were held, and a general promise made that all would

be more regular in their attendance at the week-day services, as well as those on the Sabbath. If accessions are the only reliable evidences of the wisdom and success of unusual effort, the condition of the church remained unchanged. For we read of no ingatherings beyond such as might be secured from the use of the ordinary methods, or as are the natural fruit of patient and prayerful ways. The subsequent year, November 22nd, 1853, Dr. Wiley thought best to resign his connection with the church, to take effect with the approval of Classis, on the first day of May, 1854. What prompted this step may, in a measure, be gathered from a resolution, which the consistory adopted as expressive of their feelings at his leaving. As sundering pastoral ties is an event of no mean significance, let me give you a few lines of the resolution: "We cannot forego the opportunity of expressing our united and unqualified love for our pastor; our appreciation of those high intellectual attainments which have elevated the character of his pulpit ministrations, so far above what we have been accustomed to regard as the ordinary standard; and above all would we bear our cordial and united testimony to his earnest, though we regret to say, too often unaided efforts, for the growth of the church, and the salvation of souls." During the pastorate of Dr. Wiley, covering nearly nine years, forty-seven connected themselves with this church; thirty by letter, and seventeen by profession.

The Rev. Thomas C. Strong, D. D., of Newtown, Long Island, was invited to succeed the Rev. Dr.

Wiley, but as he declined an invitation was extended on the 28th of November, 1854, to Rev. George H. Fisher, D. D., of New York. Dr. Fisher accepted, beginning his ministrations January 1st, 1855; though he was not installed till the last Tuesday in May.

During the ministry of the Rev. Dr. Fisher, I cannot learn that anything unusual revealed itself, bearing either upon the inner or outer growth of the church. He, however, revised its records, and proposed measures by which in the future they might be made more reliable. During his ministry, in June, 1856, the General Synod held in our church its fiftieth session. With the hope of imparting a new life to the church, the effort was revived to attempt rebuilding; but, after a full examination of this question, it was deemed, at least for the present, imprudent to carry forward any such purpose; the more so as it was thought to necessitate fundamental changes, and an outlay also which could not be properly met. Dr. Fisher labored prayerfully and zealously for the interests of our denomination, as well as for our own individual church. On the 13th of July, 1859, he requested the consistory to unite with him in an application to Classis, for a dissolution of the official relations existing between them. After some delay his wish was granted; in the meantime he regularly occupied the pulpit. He was dismissed to the Classis of Bergen, New Jersey, in March, 1860.

When Dr. Fisher was the pastor of the Reformed Church in Broome St., New York, I often had the

pleasure of hearing him preach, though I had but little social acquaintance with him. As I recall him, I must make mention of his great earnestness and faithfulness as a preacher, the fervor of his prayers, and the dignified manner in which he discharged all his public duties. He was remarkably broad in his sympathies, very kind and affectionate towards the sorrowful, and a son of consolation among the afflicted. He was unable to assume any public duty, the last two years of his life, by reason of protracted illness. He fell asleep at Hackensack, on the 23d of November, 1874, in the sixty-ninth year of his age, and in the forty-seventh of his ministry. During his pastorate among us, fifty-two were received into the church; thirty-two by letter, twenty by profession.

The Rev. Charles E. Knox, D.D., was invited to become the pastor of this church April 17th, 1860; at this time Mr. Knox was a tutor at Hamilton College, Clinton, N. Y. Owing to the unsettled condition of the church, Mr. Knox proposed that his installation be deferred to such a period, as would indicate a certain degree of permanence. On assuming charge, Dr. Knox began urging the immediate carrying out of such measures as would result in securing a new church. It was proposed that a site be at once obtained for the purpose of building on it a chapel, till time would warrant the erection of a church; to meet the outlay, for present purposes, that five thousand five hundred dollars be raised by subscription; and when the chapel should be completed, the old church be sold,

the proceeds thereof to constitute a fund, ultimately to be used in erecting the contemplated new structure. Indeed, the effort went so far as to hire for a year Washington Hall, anticipating the demolition of the old building; to ascertain the cost of a new church; and the appointment of a committee to secure, if possible, fifteen thousand out of twenty-five thousand dollars, which, it was felt, would be required, to bring all the proposed plans to perfection. This was in March, 1861. As the war of the rebellion broke out the following month, and it was believed the condition of our national affairs would remain unsettled for some time, and many demands would be made upon the liberality of the people, the plan for building a new church was deferred till more peaceful and brighter days. Dr. Knox sympathized with all in the dark clouds that began to appear in the horizon, and feeling that the measures proposed could not be entertained, to free the church from all embarrassment, on the 4th of August, 1862, he resigned. During his brief pastorate six united with the church by profession, and four by letter.

The seventh pastor of this church was the Rev. Ashbel G. Vermilye, D.D., at the time of his invitation pastor of the Congregational Church, Newburyport, Mass. His call was dated March 14, 1863. On the occasion of his installation, just two months later, the Rev. Thomas Vermilye, D. D., of New York, preached the sermon, the Rev James R. Talmage delivered the charge to the pastor, and the Rev. Joachim Elmendorf, D. D., addressed the people.

Early in February the next year, the old effort was revived, having as its end the erection of a new church. The matter was pushed forward with such earnestness that, on the 27th of the same month, a committee was appointed to procure an eligible site; they reported that they had selected the lot on the corner of Hopper and King streets. Contemporaneous with this movement a subscription list was started, with the understanding that the sums subscribed were to be binding only when twenty-five thousand dollars should be pledged. At the same time, a building committee was appointed; consisting of Silas D. Childs, George C. Tallman, Addison C. Miller, Thomas H. Wood and Dr. John P. Gray; later it was increased by the addition of Edward S. Brayton and Thomas R. Walker. Though a site had been secured, yet when the attention of the committee had been called to the desirableness of what was known as the "Cooper lot," it was thought best before active operations should be begun to submit the choice of the two sites, now before them, to the decision of the church and congregation. After a full discussion of the question, it was resolved that the property on the corner of Hopper and King streets be sold, and the "Cooper lot" sixty feet on Genesee St., and one hundred and fifty feet on Cornelia St. be purchased, at the offered price of five thousand eight hundred dollars. That no subscriber might feel wronged by this change in the proposed locality of the church, the privilege was accorded to every one of withdrawing his subscription, made in view of the

5

first purchase ; a liberty which no one accepted. On September 19th, 1866, the site upon which our building now stands was declared to be the chosen one ; and on the 22d of the same month, the lots first purchased were sold to the Baptist society for the sum paid, three thousand nine hundred and fifty dollars. By the 15th of December, thirty per cent. of the subscription had been called for; it was decided also that in the following April, the work of building be so far proceeded with, as to lay proper foundations. In the meantime, the old church lots and buildings were sold for nine thousand five hundred dollars, and a room was hired in the City Hall, for regular Sabbath worship. The last services in the old church, previous to its demolition, were held October 14, 1866. They consisted of a memorial sermon, by the pastor, from the 48th Psalm, 9th verse : "We have thought of Thy loving kindness O God, in the midst of Thy temple ;" and in the afternoon of addresses by the Rev. Dr. Upson, Rev. Dr. Samuel W. Fisher, Hon. William J. Bacon, and John F. Seymour, Esq., with the reading of a paper by Elder George F. Weaver.

These addresses chiefly referred to the history of the church, its struggles and its future prospects, its former pastors, and to some of the more prominent individuals who, in its early life, had been closely identified with it : as Abraham Varick, Charles C. Brodhead, Rufus Northway, William Clarke, Justus H. Rathbone, Joseph Kirkland, Joshua A. Spencer, P. Sheldon Root, Thomas E. Clark, Charles A. Mann,

Judges Savage and Gridley, Dr. Brigham, William Walcott, Samuel Stocking, Kellogg Hurlburt, Silas D. Childs, Alfred Churchill, George S. Dana, and others; all of whom had contributed largely to the position and influence which the church, from the hour of its organization, had exercised in this community. The consistorial minutes speak of it as a service, never to be forgotten by those who were permitted to attend; and as calculated to warm all hearts with thankfulness to the great Head of the Church, for his goodness in the past; and to unite the members of the church and congregation more firmly in zeal for its future welfare. The services closed by singing, to the tune of Millington, the old familiar hymn :

“Guide me O Thou Great Jehovah.”

October 29th, 1866, Mr. Silas D. Childs gave five thousand dollars to the church, the interest of which was to be used towards furnishing the church with music.

As the building of the present edifice had begun, and certain obligations had to be met, an effort was made to obtain aid from the Collegiate church in the city of New York, under as favorable terms as possible. The application resulted in securing a loan of fourteen hundred dollars, without interest, so long as the church remained in the denomination; but in case it ceased its connection with General Synod, the full amount with interest was to be paid. The conditions were accepted with the proviso that, an additional mortgage of ten thousand dollars be allowed to precede the mortgage of fourteen hundred. In November of this

same year, according to the provision of the act of April 1835, a Board of Trustees was elected, to which a month later all the temporalities of the church were committed. The following constituted the board: J. V. P. Gardner, Daniel Crouse, Edward S. Brayton, Theodore P. Ballou, Addison C. Miller, Publius V. Rogers, Stephen Sicard, Henry H. Fish, and Francis Eysaman.

The church building was now advancing rapidly towards completion. Tuesday, the 8th of September, was appointed for its opening and dedication. It was a day on which the beauties of nature fully harmonized with the services now in anticipation. The exercises were held in the afternoon, and were opened with prayer by the pastor; after which he presented a brief history of the experiences through which they had just passed; and, as an incentive to still greater exertion, called upon all to witness the magnificent return that had crowned their labors. Addresses followed by the Rev. Dr. Upson, Rev. Dr. John P. Knox, and the Rev. Dr. Wiley. The music was rendered under the leadership of Dr. Joseph Sieboth. In the evening the church was solemnly dedicated to the worship of Almighty God. After an anthem by the Mendelssohn Club, prayer was offered by the Rev. Dr. S. W. Fisher, after which the Club again sang, when the dedicatory sermon was delivered by the Rev. Dr. Thomas Vermilye, from the 4th verse of the 65th Psalm: "We shall be satisfied with the goodness of Thy house, even of Thy holy temple;" the subject being the charac-

ter and the requirements of the temple and worship in the time of David. The dedicatory prayer was then offered by the pastor; after which the church was declared to be consecrated for the glory and to the worship of Jehovah. The officers of the church, at this period of its history, were William J. Bacon, Edward S. Brayton, David Timerman and Thomas H. Wood, Elders; and Moses M. Bagg, G. Clarence Churchill, Corden Hackett and George Weaver, deacons; Edward S. Brayton, superintendent of the Sunday school, Dr. Joseph Sieboth organist, and G. Clarence Churchill treasurer.

I feel that I need say nothing in reference to the building now put up, which so many gladly entered, and which for over eleven years has been our church home. Its conveniences, beauty, and style are as well known to you as to me. I leave then this topic to insert here such facts, as should form a part of our history, and which merit preservation. Its architect was George F. Meacham of Boston. The estimated cost of the mason work was fifteen thousand four hundred and seventeen dollars and twenty-nine cents; of lumber and carpentry, twenty thousand eight hundred and nineteen dollars and seventy cents; glazing, plumbing, etc., four thousand one hundred dollars; or an aggregate of forty thousand three hundred and thirty-six dollars and ninety-nine cents; which, with the site, increased this sum to the amount of forty-six thousand two hundred and sixteen dollars. Later, A. J. Metcalf took the carpenter work and painting for

twenty-two thousand five hundred and eighty dollars. To this amount there is to be added fifteen hundred and seventeen dollars for frescoing; sixteen hundred and eighty-nine dollars for the furnaces; three thousand six hundred dollars for the organ; which, with gas fixtures, hardware, lightning rods, sunlights, stained windows, upholstering and other necessary appurtenances to the edifice, made the entire cost of the church a little over sixty-four thousand dollars. The organ was built by John E. Marklove of this city, and paid for by moneys secured by the ladies. The foundation of the church was laid, and the stone work carried up above the ground, in the fall of 1865. June 26th, 1866, the foundation walls were finished, and the brick work commenced; and in November, the mason work on the Genesee street front was all completed except the tower. The first services were held in the Sunday school room December 15th, 1867; in the lecture room April 19th, 1868, and in the church proper May 3rd, 1868. It is proper I should here add that the beautiful marble font, which for so many years has adorned our aisle, was the gift of Mrs. Daniel Crouse. Our silver communion service was presented through the labors of Mrs. Mary Dean. The pulpit furniture in the lecture room was the gift of Mrs. A. G. Vermilye. The bell was given by Jonathan R. Warner; and the seats in the lecture room, as well as the rostrum in the Sunday school room, with the lamps and brackets, were brought from the old church.

In the year 1871, Dr. Vermilye having received a call from the First Reformed Church in Schenectady,



NEW CHURCH + GENESEE STREET.

sent his resignation to the consistory, to take effect July 31st. During his ministry among you, the church was strengthened by the addition of eighty-nine members; forty-nine uniting by letter, the remainder by confession.

Your present pastor received an invitation to settle among you, October, 1871, while pastor of the Second Reformed Church, Philadelphia, Penn. He was duly installed on the evening of November 16th, 1871; the Rev. Peter Stryker, D.D., of Rome, preaching the sermon, from second Samuel, third chapter, first verse; the Rev. Alonzo P. Peeke delivering the charge to the pastor; the Rev. J. Henry Enders addressed the people; the Rev. Martin L. Berger presiding and reading the form. As my ministry among you is so well known, and as my motive on this occasion is merely to weave together some of the incidents in our past history—to give them form and permanence—it is not necessary that I should say anything concerning the last few years beyond this. Since I have come among you the entire indebtedness of the church has been paid, and the property of the congregation has been increased by the purchase of a parsonage desirably located, paid for largely by moneys secured by the ladies of the church. Also, in the year 1873, Nicholas Vedder, a former officer in this church, contributed the munificent sum of ten thousand dollars for the founding of a Lectureship on Modern Infidelity, in our Theological Seminary at New Brunswick. As I have alluded, however, to our church additions, under the pastorates of my honored

predecessors, let me then say that thus far in my ministry among you, one hundred and two have united with us; sixty-one on profession of their faith in Christ, and forty-one by certificate.

I might very easily enlarge this history, by adding to it the rise and history of our Sunday school, which was established at the close of the first services, after occupying the old church on Broad street; by speaking also of the various Ladies' societies so long connected with us, their mission, their work, their fruit; give an account likewise of our Sewing school; record our gifts for the support and extension of Foreign and Domestic Missions, and the many other christian benevolent organizations; a history of which we need never feel ashamed; but, lest we might be charged with boasting, I shall leave all this unsaid, well knowing, however, that our record is written above.

Such, my dear friends, is the barest outline of our history during the last half century. Our unwritten history only God knows. Reflections, growing out of the past, will afford me a theme for some subsequent occasion. There is a question, however, at this point, which comes home to us with no mean force, and which also we should be willing to face. In brief, it is, why have we not made greater progress; or why have we allowed other denominations to become strengthened at our expense? I have many replies: but let me give only one. In my judgment, as our church is a liturgical church, and hence includes within its form and doctrine much that has given strength to other

denominations, which have grown up at our side, in departing from our distinctive features, we have surrendered our personality. Had we never abandoned the use of our comprehensive and historic liturgy, and the numerous forms connected with the faith of our fathers, and had we been loyal to our traditions, not only would we have grown more rapidly, but, as we possess much that has given to Episcopacy its success, and all that furnishes Presbyterianism with its strength, easily might we have secured what we have knowingly lost. In dropping our liturgy, and in failing to live up squarely to our standards, our advance has been checked, and by this neglect our church has become less popular, less efficient and less prosperous. When we, as a denomination, omitted using our grand liturgy in its fullness, we became in reality, Presbyterians. Hence, the anomalous position which we occupy at this hour as a denomination, as well as an individual church is, that we are liturgical in theory, but anti-liturgical in practice; or, in theory we have much of Episcopacy and the attractions of its worship; whereas in practice, in doctrine and in government, we are Presbyterians. With two powerful and ever growing denominations therefore at our very side, each emphasizing its special features, it is not difficult to see that so far as another church, embracing the constituent elements of both, refuses to give prominence to these same factors, other things being equal, to the extent of their growth must the church which sets them aside become weaker and weaker. This has been no insig-

nificant cause which has prevented us from going forward conquering and to conquer. Am I asked how are we to recover our lost vantage? So soon as we return to our distinctive faith, and to all the customs and observances which appertain to our distinctive faith; and having adapted them to the wants of the age, give them an emphasis worthy their origin; so soon shall we again possess a certain personality, and occupy the special field which Providence allotted us, when we were permitted to inscribe on our banner—the Reformed Church. There is a magnificent future before us, but not till we become loyal, intensely loyal to our doctrines and traditions can we enter upon its glories.

In the name of the Pastors who have preceded me, whether on earth, still toiling in the vineyard; or in heaven, enjoying the rewards of their love and faithfulness, and who now through no dim veil see Him whom they endeavored to serve, may I say to you individually—

THE LORD BLESS THEE AND KEEP THEE.

THE LORD MAKE HIS FACE SHINE UPON THEE,
AND BE GRACIOUS UNTO THEE.

THE LORD LIFT UP HIS COUNTENANCE UPON
THEE, AND GIVE THEE PEACE.

Pastors.

In the order of their Installation.

GEORGE W. BETHUNE, D. D.

HENRY MANDEVILLE, D. D.

JOHN P. KNOX, D. D.


CHARLES WILEY, D. D.

GEORGE H. FISHER, D. D.


CHARLES E. KNOX, D. D.

ASHBEL G. VERMILYE, D. D.

ISAAC S. HARTLEY, D. D.

Elders.


BACON, WILLIAM J.	PEPPER, WILLIAM
BAGG, MOSES M.	RATHBONE, JUSTUS H.
BRAYTON, EDWARD S.	STOCKING, SAMUEL
BRODHEAD, CHARLES C.	STORRS, HAWKINS
CHURCHILL, G. CLARENCE	TIMERMAN, DAVID
CLARKE, WILLIAM	VARICK, ABRAHAM, JR.
GOODRICH, ELIZUR	WEAVER, GEORGE M.
NORTHWAY, RUFUS	WOOD, THOMAS H.

Deacons.


BACON, WILLIAM J.	HACKETT, WILLIAM
BAGG, MOSES M.	JONES, J. WYMAN
BAGG, SAMUEL F.	KENDALL, E. S.
BRAYTON, EDWARD S.	NORTHWAY, RUFUS
BROWER, ABRAM G.	PARKER, JOB
CHURCHILL, G. CLARENCE	RATHBONE, JUSTUS H.
CLARK, THOMAS E.	SEYMOUR, JOHN F.
CLARKE, WILLIAM	STEELE, PETER G.
COOPER, BENJAMIN F.	TIMERMAN, DAVID
CRITTENDEN, SETH W.	VAUGHAN, RICHARD
DANA, GEORGE S.	VEDDER, NICHOLAS F.
DANA, WILLIAM B.	WALCOTT, WILLIAM
DUBOIS, GEORGE	WEAVER, GEORGE T.
FANNING, FREDERICK H.	WEAVER, NICHOLAS G.
GASTON, SAMUEL B.	WHIFFEN, JOHN
GOODSELL, THOMAS	WHITMAN, HORACE
HACKETT, CORDEN	WILLARD, WILLIAM
WOOD, THOMAS H.	

Treasurers.

BRAYTON, EDWARD S.

MANN, MATTHEW D.

CHURCHILL, G. CLARENCE

RATHBONE, JUSTUS H.

CRITTENDEN, SETH W.

TIMERMAN, HENRY

Organists.

BLAKE, WILLIAM

LEACH, ELIZA

DIXSON, GEORGE

PERABEAU, EUGENE

DUTTON WILLIAM H.

SIEBOTH, JOSEPH

LAUGHLIN ETTA

WETMORE, GEORGE

Sextons.

BOICE, PHILIP

CARLE, JOHN F.

EVANS, THOMAS

Members

FROM THE ORGANIZATION OF THE CHURCH.

A

Abbott, Mary Eliza
 Allen Catharine
 Anable, Anna Maria
 Andrews, Mary T.
 Armitage, Eliza
 Armstrong, Mary
 Armstrong, William
 Arthur, Jane
 Austin, B. F.
 Avery, Amanda

B

Babcock, Electa M.
 Backus, Mary Ann
 Bacon, Eliza K.
 Bacon, Fanny E.
 Bacon, Mary E.
 Bacon, Susan S.
 Bacon, William J.
 Bagg, Mary Louisa
 Bagg, Moses M.
 Bagg, Samuel F.
 Bagg, Sophia
 Bagg, Susan Tracy
 Baldwin, Camilla E.
 Baldwin, Jane M.
 Ballou, Charlotte W.
 Barnard, Emma
 Barnard, Elizabeth G.
 Barnard, Harriet A.
 Barringer, Martha A.
 Barrows, Catharine

Barrows, Catharine
 Bates, Thomas Mrs.
 Becker, Araminta C.
 Bellinger, Ann
 Bellinger, Jacob
 Beltz, George
 Benedict, Amzi
 Best, Mary
 Bethune, Mary Williams
 Biggs, Harriet C.
 Blaney, Ada S.
 Blsh, Rhoda A.
 Bloodgood, Lynott
 Boice, Catharine
 Boice, Hugh M.
 Boice, Isabella
 Boice, Isabella Mrs.
 Boice, Jeannette
 Boice, Kitty
 Boice, Philip
 Boice, Philip H.
 Boice, Philip Jr.
 Bowman, Adam
 Bowman, Abigail W.
 Bowman, Mary Catharine
 Brand, Barbara
 Brand, Mary
 Brayton, Annie S.
 Brayton, Catharine C.
 Brayton, Edward
 Brayton, Edward S.
 Brayton, Frances M.
 Brayton, Mary Y.

Brayton, Sarah
Brayton, Susan
Breese, Frances Helen
Briggs, Charles Henry
Briggs, Elizabeth
Briggs, Florence A.
Briggs, Frances M.
Briggs, Frances Maria
Briggs, Lucretia Forsyth
Brodhead, Charles C.
Brooks, Frances
Brothers, I. Ann
Brower, Abram G.
Brower, Catharine DeKeemer
Brower, Eliza
Brower, Jennie
Brower, Mary Ann
Brown, Frederick
Brown, Jane
Brown, Richard H.
Brown, Mrs. R. H.
Burton, Julia Ann
Butler, Gardiner
Butler, Martha D. G.
Butler, Sophia
Buttolph, Catharine K.

C

Carman, Sarah Wright
Case, Harriet
Carter, George C.
Carter, Louise D.
Caston, Emma C.
Chatfield, Cyrus
Chatfield, Elizabeth
Chatfield, Olive S.
Christian, William H.
Churchill, Alfred D.
Churchill, Emma
Churchill, G. Clarence
Clark, Thomas E.
Clarke, Cornelia

Clarke, Cornelia C.
Clarke, Elizabeth
Clarke, George
Clarke, Hovey K.
Clarke, Jerusha
Clarke, Mary
Clitz, Mary
Cole, Isaac P.
Cole, John
Cook, Frances
Cook, H. P.
Cooper, Benjamin F.
Cooper, Edward L.
Coventry, Jane
Coward, Laura
Coward, Mrs.
Cowen, William L.
Crafts, Jane A.
Crittenden, Cornelia G.
Crittenden, Seth W.
Crittenden, Walter H.
Crittenden, William B.
Crouse, Clara
Crouse, C. Jane
Crouse, Daniel
Crouse, Florence A.
Crouse, Laura
Crouse, Mary L.
Curtenius, Catharine M.
Curtenius, Mary F.
Cubler, Elizabeth

D

Dalliba, Sarah P.
Dana, Brantley M.
Dana, George, S.
Dana, Huldah D.
Dana, William B.
Darrigrand, Celeste
Darrigrand, Esther
Davenport, Anna
Deming, Abby C.

Derbyshire, Charlotte
 Deyo, Catharine E.
 Diedrick, Daniel
 Donaldson, William
 Donaldson, Mrs.
 Doolittle, Sylvester
 Dratt, Catharine
 DuBois, George
 DuBois, Magdalene D.
 Dupre, Elizabeth Young
 Durkie, Ann
 Dwight, Electa

E

Edgecomb, W. C.
 Edic, Abigail
 Edic, Christian
 Elting, Jane P. W.
 Erline, Fredrick G.
 Evans, Pattie
 Exceen, Anna Eliza
 Exceen, Mary Catharine
 Eysamen, Francis
 Eysamen, Maria C.

F

Fanning, Fred H.
 Fay, Maria P.
 Ferguson, Robert
 Ferrar, Mary
 Fisher, Amelia V. W.
 Fisher, Catharine H.
 Fisher, Elizabeth F.
 Fisher, Margaret C.
 Fisher, Mary Morgan
 Fisher, Rachel Hyde
 Floyd, Catharine
 Floyd, Jennie Leist
 Floyd, John G.
 Floyd, John G. Jr.
 Floyd, Nicol
 Floyd, Sarah

Floyd, Sarah Kirkland
 Forgie, John
 Foster, Catharine E.
 Foster, Gilbert A.
 Foster, Orpah
 Fox, Charles
 Fox, Orpah Herrick .
 Frazer, William H.
 Fredericks, Hardina G.
 Fredericks, Hubertus
 Fredericks, John F.

G

Gardner, Agnes
 Gardner, Henry Dwight
 Gardner, J. V. P.
 Gardner, John
 Gardner, Matilda
 Gardner, Rebecca S.
 Gardner, Sophia W.
 Gaston, Jane
 Gaston, Samuel B.
 Gillespie, Erastus W.
 Glikoff, Isaac
 Goodliffe, Naomi
 Goodsell, Susan
 Goodsell, Thomas
 Goodrich, Eliza Champion
 Goodrich, Elizur
 Goodrich, Ellen P.
 Gould, Charles
 Gould, Henrietta
 Grant, Innes
 Grantham, Elizabeth
 Gray, Ellen
 Gray, Jane
 Gray, John P.
 Gray, Martha
 Gray, William B.
 Gray, Mrs. W. B.
 Gridley, Caroline
 Gridley, Charlotte

Gridley, Cornelia
Gridley, Susan
Griffiths, Mary
Griggs, Alida Exceen
Griggs, Eliza E.
Griggs, Ira
Gross, Maria C. H.

H

Hackett, Corden
Hackett, Eliza
Hackett, Lansing H.
Hackett, Robert
Hackett, William
Haims, Ebenezer
Hall, Mary
Hall, Sarah E.
Hammil, Elizabeth F.
Hardenberg, Lewis D.
Hartness, Sarah
Harris, Elizabeth
Harris, John D. M.
Harrington, Eliza
Harrington, Henrietta S.
Harrison, Anna R.
Harter, Delia Steele
Harter, Nicholas
Hartley, Isabella A.
Harvey, Charles T.
Harvey, Elizabeth W.
Hasburgh, Jane
Hatch, Hiram
Hatch, Jarvis M.
Hatch, Julia Ann
Hatfield, Sarah
Hazlitt, Jane
Henderson, C. F.
Higham, Eliza Brown
Hill, Samuel
Hilton, Sarah
Hoban, Julia Estelle
Hodges, Sarah L.

Houghtaling, Martha
Howell, Lucy
Hubbard, Elizabeth
Hurlburt, Sarah
Hutchinson, Maria
Hutchinson, Mary

I

Isham, Eliza
Isham, Ida
Isham, Isaac

J

Jackson, Margaret
Jackson, Susan
Jacobs, Mary
Jenkins, Catharine
Jenkins, Jane
Jennison, Emma J.
Jennison, Frederick
Jennison, Kate
Jepson, Mrs. E.
Jepson, Edward
Jones, Anthony A.
Jones, Catharine A.
Jones, Catharine Y.
Jones, Eliza
Jones, Elizabeth
Jones, Humphrey
Jones, Humphrey
Jones, Jane Ann
Jones, J. Wyman
Jones, Mrs. J. W.
Jones, Peter

K

Keeling, Ella M.
Keeling, Susan
Kelly, Jane E.
Kelly, Mary Ann
Kendall, Anna
Kendall, Seth H.

Kincaid, Elizabeth
 Kincaid, Mary
 Kincaid, W. M. J.
 Kirkland, Sarah
 Kittle, Annie W.
 Kittle, Jennie
 Kittle, Mary Jane
 Klinck, Eliza
 Knott, Elizabeth M.
 Knowlson, Emeline
 Knox, Aletta V. D.
 Knox, Sarah F.
 Kohler, Anna

L

Lane, Margaret F.
 Langford, G.
 Lansing, Mary
 Latour, Anthony W.
 Latour, Mrs.
 Ledlie, Fannie
 Lee, Robert V.
 Leighton, Sarah
 Leman, Jane
 Lewis, Emma Marsh
 Lighthall, Nancy
 Livingston, Julia
 Lothrop, Francis E.
 Lothrop, Hannah P.
 Lott, Margaret E.
 Lott, Maria
 Lott, Susan
 Lyman, Lydia A.

M

Macomber, Esther
 McAnall, John
 McAnall, Mary
 McCall, Ann
 McCready, Jane
 McLelland, Mary
 McMillan, Ella
 McMillan, Sally S.

McPherson, John
 McPherson, Mary
 Mairs John
 Mairs, Hannah
 Mandeville, Harriet
 Mann, Charles
 Mann, Emma Mrs.
 Mann, Emma
 Mann, Mathew D.
 Mason, Ann
 Mason, E. W.
 Mason, Mary E.
 Mather, Sarah
 Meacham, Maria A.
 Mercer, Harriet B.
 Mickle, Isabella
 Mickle, James
 Millard, Sarah
 Miller, Cynthia J.
 Miller, Maria
 Miller, Sarah
 Mines, John Flavel
 Mines, Caroline
 Mitchell, Agnes
 Mitchell, Isabella
 Mitchell, Mary
 Mitchell, Thomas S.
 Mix, Frances M.
 Morris, Della J.
 Morris, Elizabeth
 Morris, Sarah Ann
 Morris, Watson D.
 Muggridge, James
 Mumford, Mary S.

N

Neer, Elizabeth
 Neurs, Bernard
 Neurs, John
 Neurs, Mary Ann
 Neurs, Riley
 Nixen, Caroline
 Norris, Charles B.
 Northway, Rufus

O

O'Conner, Hannah
Olcott, Maria
Overton, E. P. B.

P

Palmer, Azariah S.
Palmer, Cyrus F.
Palmer, Dorcas
Palmer, Emma
Palmer, Eugene
Palmer, Harriet E.
Palmer, Lucy A.
Park, Frank W.
Parker, Catharine
Parker, Elizabeth
Parker, Job
Parker, Maria
Paterson, James
Pease, James G.
Pease, John
Pepper, William
Perkins, Ella S.
Perkins, Thomas J.
Pethram, Ann
Pethram, Grace
Phflieger, Pauline
Philips, Almira
Philips, Jane
Philips, W. C.
Philips, William G.
Pierce, William B.
Pixley, Elizabeth J.
Platt, William L.
Pond, Mary H.
Porter, John
Potter, Lucy Wilcox
Pugh, Benjamin
Pugh, Miriam
Pugh, Miriam M.
Purdy, E.
Putnam, Amanda
Putnam, Laura

R

Rathbone, Andalusia
Rathbone, Frances D.
Rathbone, Justus H.
Rathbone, Mary D.
Rathbone, Sarah
Rees, Mary Grace
Reid, Agnes S.
Reid, William
Remington, Sarah
Richards, Addie
Richards, Owen
Richmond, Ira H.
Richydt, Mary
Rogers, Elizabeth
Root, Analine
Root, P. Sheldon
Rowe, Charlotte

S

Sabine, John
Sabine, Marie
Sandiforth, Frances
Sayre, Jane Ann
Schachtel, Jacob
Schachtel, Meta
Schermerhorn, Catharine
Schermerhorn, Catharine Y.
Schermerhorn, Harriet
Schermerhorn, John F.
Schermerhorn, Mary
Schrice, Sarah
Schroeder, J. Henry
Schwab, Eliza
Schuyler, Mary A.
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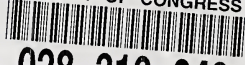
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